Purusha Suktam

Ref: Google Gemini

Introduction: The Cosmic Vision

The **Purusha Suktam** is a foundational text in Vedic philosophy that describes the manifestation of the universe through the metaphor of a "Cosmic Person" or **Purusha**. Unlike Western philosophical models that often view the creator and creation as separate, the Purusha Suktam posits that the entire cosmos—the stars, the earth, the gods, and all living beings—are actually parts of one singular divine body.

It serves as a bridge between the formless Absolute and the world of form, suggesting that the diversity we see around us is merely a transformation of the one.

The **Purusha Suktam** typically consists of **16 verses** (shlokas) in its most commonly recited version from the *Rig Veda*. Some versions in the *Yajur Veda* include additional verses (up to 24), but the 16-verse format is considered the standard core.

Since it is a concise and powerful hymn, I have provided all 16 verses below in Devanagari with their English translations.

The Complete Purusha Suktam (16 Verses)

Verse 1

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥

The Purusha has a thousand heads, a thousand eyes, and a thousand feet. Pervading the universe on all sides, He exists beyond it by ten fingers' breadth.

Verse 2

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

The Purusha is indeed all this—what has been and what is to be. He is the Lord of Immortality, and of that which grows by food.

Verse 3

एतावानस्य महिमातो ज्यायांश्च पूरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

Such is His glory, but the Purusha is even greater than this. All beings make up one-fourth of Him; three-fourths of Him is the immortal world in heaven.

Verse 4

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।

ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥

With three-quarters, the Purusha rose above; one-quarter remained here to manifest again. From that, He spread out in all directions into the animate and inanimate.

Verse 5

तस्माद्विराळजायत विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

From Him was born Viraj (the cosmic egg), and from Viraj was born the Purusha. Once born, He reached beyond the earth, behind and before.

Verse 6

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥

When the Devas performed the sacrifice with the Purusha as the offering, the Spring was the clarified butter, Summer the fuel, and Autumn the oblation.

Verse 7

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

They consecrated the Purusha, born in the beginning, as the sacrifice on the sacred grass. With Him, the Devas, the Sadhyas, and the Rishis sacrificed.

Verse 8

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।

पशून्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥

From that total sacrifice, the mixture of curd and butter was gathered. It produced the animals of the air, the forest, and the village.

Verse 9

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

From that total sacrifice, the Rig and Sama Vedas were born; from it, the Metres (Chhandas) were born, and the Yajur Veda was born.

Verse 10

तस्मादश्वा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥

From it were born horses and those with two rows of teeth. From it, cows were born, as were goats and sheep.

Verse 11

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥

When they divided the Purusha, into how many parts did they arrange Him? What was His mouth? What were His arms? What are His thighs and feet called?

Verse 12

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

The Brahmana was His mouth, the Rajanya (Kshatriya) was made His arms, the Vaishya was His thighs, and from His feet, the Shudra was born.

Verse 13

चन्द्रमा मनसो जातः चक्षोः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥

The Moon was born from His mind; from His eyes, the Sun was born. From His mouth came Indra and Agni, and from His breath, Vayu (the wind) was born.

Verse 14

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥

From His navel came the air; from His head, the sky was established. From His feet came the earth and from His ears, the directions. Thus, the worlds were formed.

Verse 15

सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥

There were seven fencing sticks (for the altar) and twenty-one pieces of fuel when the Devas, performing the sacrifice, bound the Purusha as the victim.

Verse 16

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥

The Devas worshipped the Sacrifice with the Sacrifice. These were the first laws (Dharmas). These great beings reach the heavens where the ancient Sadhyas and Devas dwell.

Conclusion: The Unity of Existence

The Purusha Suktam concludes by emphasizing that through the "Sacrifice of the Sacrifice"—the internalizing of this cosmic process—one attains the highest state of being.

The hymn is more than just a creation myth; it is a spiritual roadmap. It teaches that because everything is a part of the same Divine Body, no part of creation is truly separate from another. This realization of **universal unity** is the ultimate goal of Vedic wisdom, encouraging a life of harmony, reverence, and interconnectedness.

***

Ref: ClaudeAI

पुरुष सूक्तम् — PURUSHA SUKTAM

Rigveda · Mandala X · Sukta 90 — A Hymn to the Cosmic Being

INTRODUCTION

The Purusha Suktam is one of the most revered and philosophically profound hymns of the Rigveda, the oldest of the four Vedas and among the most ancient sacred texts known to humanity. Composed in Sanskrit and enshrined in the tenth Mandala (book) of the Rigveda as the ninetieth sukta (hymn), it is attributed to the sage Narayana and is believed to have been revealed to the seers through deep meditation and divine inspiration. The hymn consists of sixteen verses, each a window into the nature of the Supreme Reality — the Purusha, the Cosmic Being who pervades and transcends all of creation.

The word Purusha is derived from the Sanskrit root meaning "that which fills" or "the one who dwells in the city (of the body)." In the context of this hymn, Purusha is not a mere mortal being but the infinite, all-pervading Cosmic Person — the primordial, eternal, and transcendent consciousness from whom the entire universe has emanated. He is described as having thousands of heads, eyes, and feet, symbolising his omnipresence and omniscience. He simultaneously encompasses the entire cosmos and yet surpasses it, existing beyond time and space as the unchanging substratum of all that is.

The Purusha Suktam holds a position of supreme importance in Vedic literature and Hindu religious practice. It is chanted during major fire sacrifices (yajnas), temple consecrations, coronations of kings, and important rites of passage. Its verses are woven into the fabric of daily worship in Vaishnava, Shaiva, and Smarta traditions alike. The hymn is also philosophically significant — it introduces the concept of Virat Purusha (the Universal Person), and its description of the fourfold social order (varna) has generated centuries of theological and philosophical commentary.

Beyond its ritual and social dimensions, the Purusha Suktam is a meditation on the mystery of creation itself. It describes the great cosmic sacrifice — Purusha Yajna — in which the Cosmic Being is offered as the sacrificial victim, and from his body spring forth the entire universe: the sky, the earth, the sun, the moon, the gods, the animals, the sacred hymns, and all living beings. This is not a description of violence but a profound metaphor for the act of love by which the infinite willingly manifests itself as the finite, so that creation may exist and find its way back to the source.

The Purusha Suktam thus stands as a timeless testament to the Vedic vision of a universe that is not merely material but sacred — suffused through and through with the presence of the Divine. It invites every seeker to look beyond the surface of the world and perceive the one Purusha who breathes through all breaths, sees through all eyes, and shines through all light.

THE SIXTEEN SHLOKAS

Shloka I

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥
Translation: The Purusha (the Cosmic Being) has a thousand heads, a thousand eyes, and a thousand feet. Enveloping the earth from all sides, He stands beyond it by ten fingers' breadth — transcending the entire universe.

Shloka II

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
Translation: The Purusha alone is all this — whatever has been and whatever will be. He is also the lord of immortality, and He grows beyond what is nourished by food — He transcends all that is material and perishable.

Shloka III

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥
Translation: Such is His glory, yet the Purusha is even greater than this. All living beings constitute only one quarter of Him; His remaining three quarters are the immortal realm in the heavens above.

Shloka IV

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥
Translation: Three quarters of the Purusha rose upward into the transcendent realm; one quarter of Him was born again here below. From that one quarter, He spread out in all directions — into all that eats (the animate) and all that does not eat (the inanimate).

Shloka V

तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥
Translation: From the Purusha was born Virat (the manifest, luminous universe); from Virat was again born the Purusha. Having been born, He spread both behind the earth and before it — permeating all of creation.

Shloka VI

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥
Translation: When the gods performed the great sacrifice with the Purusha as the oblation, Spring was the clarified butter (ghee), Summer was the fuel (firewood), and Autumn was the offering itself.

Shloka VII

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥
Translation: They sprinkled the Purusha — who was born as the first being — upon the sacred grass (barhis). With Him as the sacrificial offering, the gods, the Sadhyas (celestial beings), and the sages performed the great sacrifice.

Shloka VIII

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशून्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥
Translation: From that great sacrifice in which everything was offered, was produced the curd mixed with ghee. From it were created the birds of the air, the wild animals of the forest, and the tame animals of the village.

Shloka IX

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दाँसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥
Translation: From that all-encompassing sacrifice were born the Rig Veda verses and the Sama Veda hymns. From it were born the metres (chandas) of sacred poetry, and the Yajur Veda was also born from it.

Shloka X

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥
Translation: From that sacrifice were born horses, and all animals that have teeth in both jaws. From it were born cattle; and from it were born goats and sheep.

Shloka XI

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
Translation: When the gods divided and arranged the Purusha, how many parts did they make? What was His mouth? What were His two arms? What are called His two thighs and His two feet?

Shloka XII

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥
Translation: The Brahmin (the priestly, learned class) was His mouth; the Kshatriya (the warrior-ruler) was made His two arms; the Vaishya (the merchant and provider) was His two thighs; and from His feet was born the Shudra (the serving class).

Shloka XIII

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥
Translation: From His mind was born the Moon; from His eye was born the Sun. From His mouth were born Indra (the king of gods) and Agni (the god of fire); and from His vital breath (prana) was born Vayu (the god of wind).

Shloka XIV

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥
Translation: From His navel came the middle atmosphere (antariksha); from His head the sky was formed; from His feet the earth arose; from His ear the directions were born — and thus all the worlds were fashioned.

Shloka XV

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥
Translation: Seven were the enclosing sticks of the cosmic sacrifice; three times seven were the fuel sticks prepared. When the gods, performing this great sacrifice, bound the Purusha himself as the sacrificial offering.

Shloka XVI

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥
Translation: The gods worshipped the sacrifice through the sacrifice itself — these became the primal dharmas (the sacred laws and the cosmic order). The great ones attained the heaven where the ancient Sadhyas and the gods eternally dwell.

CONCLUSION

The Purusha Suktam, in its sixteen verses, accomplishes what few texts in the history of human thought have managed — it simultaneously maps the cosmic and the intimate, the infinite and the finite, the transcendent and the immanent. Through the sublime metaphor of the Cosmic Sacrifice, it reveals that the universe itself is a sacred act of giving, where the One willingly becomes the many, so that the many might know the joy of seeking their return to the One.

The hymn's vision of creation is not one of accident or indifference but of boundless compassion. The Purusha does not create the world from a distance; He becomes the world. Every atom of the cosmos — every mountain, every river, every creature, every breath — is a limb of that infinite Being. The sky is His head; the earth, His feet; the sun and moon, His eyes. To look at the world through this lens is to practise a continuous form of worship, for wherever the eye falls, it falls upon the sacred body of the Purusha.

The philosophical depth of the Purusha Suktam has nourished the greatest schools of Indian thought. The Advaita Vedanta of Adi Shankaracharya, the Vishishtadvaita of Ramanujacharya, and the Dvaita of Madhvacharya — all draw sustenance from this primordial hymn, each finding in it a confirmation of their vision of the relationship between the Divine and the world. Poets, philosophers, mystics, and ordinary devotees across millennia have found in its verses both the highest metaphysics and the deepest comfort.

Even today, when the ancient words of the Purusha Suktam are chanted in a temple or beside a sacred fire, there is a sense that something timeless is being touched. The syllables carry within them not just meaning but resonance — the accumulated devotion of countless generations who have sought, through this hymn, to align themselves with the rhythm of the cosmos. The chant rises, the fire receives the oblation, and for a moment, the boundary between the worshipper and the worshipped grows thin.

In the end, the Purusha Suktam asks of us not merely intellectual understanding but a transformation of perception — the ability to see the one infinite Purusha shining in and through all things. This is the highest gift of the Vedic tradition: not just a description of the universe, but an invitation to know ourselves as part of that vast, luminous, ever-present Being who is, as the hymn declares, all that was, all that is, and all that shall ever be.
ॐ तच्छं योरावृणीमहे गातुं यज्ञाय गातुं यज्ञपतये ।
May we attain that which is good — the path to the sacrifice and the Lord of the sacrifice.

Ref: swami-krishnananda.org

Daily Invocations

by Swami Krishnananda

The Significance of the Purusha Sukta

The Purusha Sukta of the Vedas is not only a powerful hymn of the insight of the great Seer, Rishi Narayana, on the Cosmic Divine Being as envisaged through the multitudinous variety of creation, but also a shortcut provided to the seeker of Reality for entering into the state of Superconsciousness. The Sukta is charged with a fivefold force potent enough to rouse God-experience in the seeker. Firstly, the Seer (Rishi) of the Sukta is Narayana, the greatest of sages ever known, who is rightly proclaimed in the Bhagavata as the only person whose mind cannot be disturbed by desire and, as the Mahabharata says, whose power not even all the gods can ever imagine. Such is the Rishi to whom the Sukta was revealed and who gave expression to it as the hymn on the Supreme Purusha. Secondly, the mantras of the Sukta are composed in a particular metre (*chandas*) which makes its own contribution by the generating of a special spiritual force during the recitation of the hymn. Thirdly, the intonation (*svara*) with which the mantras are recited adds to the production of the correct meaning intended to be conveyed through the mantras, and any error in the intonation may produce a different effect altogether. Fourthly, the Deity (*devata*) addressed in the hymn is not any externalised or projected form as a content in space and time, but is the Universal Being which transcends space and time and is the indivisible supra-essential essence of experience. Fifthly, the Sukta suggests, apart from the universalised concept of the Purusha, an inwardness of this experience, thus distinguishing it from perception of any object.

The Sukta begins with the affirmation that all the heads, all the eyes, and all the feet in creation are of the Purusha. Herein is implied the astonishing truth that we do not see many things, bodies, objects, persons, forms, or colours, or hear sounds, but rather only the limbs of the One Purusha. And, just as when we behold the hand, leg, ear or nose of a person as various parts we do not think that we are seeing many things but only a single person in front of us, and we develop no separate attitude whatsoever in regard to the various parts of the person's body—because here our attitude is one of a single whole of consciousness beholding one complete person irrespective of the limbs or the parts of which the person may be the composite—in the same manner, we are to behold creation not as a conglomeration of discrete persons and things with which we have to develop a different attitude or conduct, but as a single Universal Person who gloriously shines before us and gazes at us through all the eyes, nods before us through all the heads, smiles through all the lips and speaks through all the tongues. This is the Purusha of the Purusha Sukta. This is

the God sung in the hymn by Rishi Narayana. This is not the god of any religion, and this is not one among many gods. This is the only God who can possibly be anywhere, at any time.

Our thought, when it is extended and trained in the manner required to see the universe before us, receives a stirring shock, because this very thought lays the axe at the root of all desires, for no desire is possible when all creation is but one Purusha. This illusion and this ignorance in which the human mind is moving when it desires anything in the world—whether it is a physical object or a mental condition, or a social situation—is immediately dispelled by the simple but most revolutionary idea which the Sukta deals to the mind with one stroke. We behold the One Being *(ekam sat)* before us, not a manifoldness or a variety to be desired or avoided.

But a greater shock is yet to be, for the Sukta implies to any intelligent thinker that he himself is one of the heads or limbs of the Purusha. This condition where even to think would be to think as the Purusha thinks—for no other way of thinking is even possible, and it would be to think through all persons and things in creation simultaneously—would indeed not be human thinking or living. Just as we do not think merely with one cell of our brain but think with the entire brain, any single thinker forming but a part of the Purusha's Universal Thinking Centre, 'a Centre which is everywhere with circumference nowhere', cannot afford to think as is usually attempted by what are called *jivas*, or individual fictitious centres of thinking. There is no other way—*na anyah pantha vidyate*. This is Supramental thinking. This is Divine Meditation. This is the *yajna which*, as the Sukta says, the Devas performed in the beginning of time.

The Purusha-Sukta is not merely this much. It is something more to the seeker. The above description should not lead us to the erroneous notion that God can be seen with the eyes—as we see a cow, for instance—though it is true that all things are the Purusha. It is to be remembered that the Purusha is not the 'seen' but the 'seer'. The point is simple to understand. When everything is the Purusha, where can there be an object to be seen? The apparently 'seen' objects are also the heads of the 'seeing' Purusha. There is, thus, only the *seer seeing himself without a seen*.

Here, again, the seer's seeing of himself is not to be taken in the sense of a perception in space and time, for that would again be creating an object where it is not. It is the seer seeing himself not through eyes, but in Consciousness. It is the absorption of all objectification in a Universal Being-ness. In this meditation on the Purusha, which is the most normal thing that can ever be conceived, man realises God in the twinkling of a second.

***

Ref: AI Overview

The Purusha Suktam, a profound Vedic hymn from the Rig Veda (10.90), is chanted to invoke the universal cosmic form of the divine, offering spiritual elevation, mental peace, and material prosperity. Regular recitation helps remove obstacles, purify the environment, reduce stress, and foster a deep sense of connection to cosmic consciousness. [1, 2, 3, 4]

Key Benefits of Purusha Suktam

- Spiritual Elevation & Liberation: It helps cleanse bad karma, awakens higher consciousness, and aids in spiritual evolution (Moksha) by connecting the individual with the Divine.
- Mental Calmness & Focus: The rhythmic chanting reduces anxiety, brings emotional stability, and boosts focus.
- Abundance & Success: Often recited during worship (e.g., Vishnu/Narayana) to bring blessings of wealth, health, and prosperity.
- Purification & Protection: It acts as a powerful shield, creating a positive atmosphere and purifying the mind and surroundings.
- Cosmic Oneness: It offers insights into creation, highlighting the interconnectedness of all living beings. [1, 2, 3]

Key Aspects of Usage

- Rituals: Used in daily pujas, homas (fire ceremonies), and temple rituals.
- Recitation: Chanting or simply listening to the hymn yields positive effects, especially when done with correct intonation.
- Universality: The hymn is considered suitable for anyone seeking spiritual growth, regardless of background. [1, 2, 3, 4, 5]

The hymn is used to worship the Purusha (Cosmic Being) and is believed to dissipate ignorance, helping practitioners achieve clarity and success

***

Ref: Wikipedia

Purusha Sukta (पुरुषसूक्तम्, IAST: *Puruṣasūktam*) is a hymn in the Rigveda (X.90), dedicated to the Purusha, the "Cosmic Being".[1] It is considered to have been a relatively late addition to the scripture — probably, to accord theological sanction to an increasingly unequal Kuru polity — and is the only hymn to mention the four *varnas* in explicit, alluding to a hierarchical division of the society.[1][2] The hymn is also found in the three other Vedas but in slightly different forms.[2]

Contents

The Purusha Sukta gives a description of the spiritual unity of the universe. It presents the nature of Purusha, or the cosmic being, as both immanent in the manifested world and yet transcendent to it.[3] From this being, the Sukta holds, the original creative will (identified with Vishvakarma, Hiranyagarbha or Prajapati) proceeds which causes the projection of the universe in space and time.[4] The Purusha Sukta, in the seventh verse, hints at the organic connectedness of the various classes of society.

Purusha

The Purusha is defined in verses 2 to 5 of the Sukta. He is described as a being who pervades everything conscious and unconscious universally. He is poetically depicted as a being with thousand heads, eyes and legs, enveloping not just the earth, but the entire universe from all sides and transcending it by ten fingers length – or transcending in all 10 dimensions. All manifestations, in past, present and future, is held to be the Purusha alone.[5] It is also proclaimed that he transcends his creation. The immanence of the Purusha in manifestation and yet his transcendence of it is similar to the viewpoint held by panentheists. Finally, his glory is held to be even greater than the portrayal in this Sukta.

Creation

Verses 5–15 hold the creation of the Rig Veda. Creation is described to have started with the origination of Virat, or the astral body from the Purusha. In Virat, omnipresent intelligence manifests itself which causes the appearance of diversity. In the verses following, it is held that Purusha through a sacrifice of himself, brings forth the avian, forest-dwelling, and domestic animals, the three Vedas, the meters (of the mantras). Then follows a verse that states that from his mouth, arms, thighs, and feet the four varnas (categories) are born.

After the verse, the Sukta states that the moon takes birth from the Purusha's mind and the sun from his eyes. Indra and Agni descend from his mouth and from his vital breath, air is born. The firmament comes from his navel, the heavens from his head, the earth from his feet and quarters of space from his ears.[3] Through this creation, underlying unity of human, cosmic and divine realities is espoused, for all are seen arising out of same original reality, the Purusha.[6]

Yajna

The Purusha Sukta holds that the world is created by and out of a Yajna or exchange of the Purusha. All forms of existence are held to be grounded in this primordial yajna. In the seventeenth verse, the concept of Yajna itself is held to have arisen out of this original sacrifice. In the final verses, yajna is extolled as the primordial energy ground for all existence.[7]

Context

The Sukta gives an expression to immanence of radical unity in diversity and is therefore, seen as the foundation of the Vaishnava thought, Bhedabheda school of philosophy and Bhagavata theology.[8]

The Purusha Sukta is repeated with some variations in the Atharva Veda (19.6). Sections of it also occur in the Panchavimsha Brahmana, the Vajasaneyi Samhita and the Taittiriya Aranyaka.[9] Among Puranic texts, the Sukta is elaborated in the Bhagavata Purana (verses 2.5.35 to 2.6.1–29) and in the Mahabharata (Mokshadharma Parva, Chapter 351 and 352).

Commentaries to Purusha Sukta have been written by Sayanacharya, Battabaskara, Rangaramanuja Muni, Maheedhara, and Uvatar.[*citation needed*]

Authenticity

The verses about social estates in the Purusha Sukta are considered to belong to the latest layer of the Rigveda by scholars such as Vijaya Nagarajan, Stephanie W. Jamison and Joel P. Brereton. V. Nagarajan believes that it was an "interpolation" to give "divine sanction" to an unequal division in society that was in existence at the time of its composition. He states "The Vedic Hymns had been composed before the Varna scheme was implemented. The Vedic society was not organized on the basis of varnas. The Purusha Sukta might have been a later interpolation to secure Vedic sanction for that scheme".[10] Jamison and Brereton, professors of Sanskrit and Religious studies, state, "there is no evidence in the Rigveda for an elaborate, much-subdivided and overarching caste system", and "the varna system seems to be embryonic in the Rigveda and, both then and later, a social ideal rather than a social reality".[11] Suvira Jaiswal, an Indian historian, also states that the Purusha Sukta is an interpolation in the Rig Veda and that it's connected with the non-Vedic Narayana containing 16 verses.[12] Ambedkar also regarded the Purusha sukta as an interpolation, referring to "Max Muller and others

***

Videos

Purusha Suktam..by K. Suresh (15 min):

https://youtu.be/KhVeK53KUDA?si=ymlgX_4gzYBmbrOb

Purusha suktam..by Challakere brothers (4 min):

https://youtu.be/jJ1hxYOifuI?si=jEhswkYWYrn70Tix

Purusha Suktam…vedaghisha (7 min):

https://youtu.be/Snyk7C1CVTw?si=qqD2hqdoZ7ZCMVXC

Purusha Suktam..powerful mantra (8 min):

https://youtu.be/TngWQ6zweBc?si=Y6TqnYrWqeAGXwMM

Purusha Suktam…by Rajshri Soul (10 min):

https://youtu.be/r10RxUayVEQ?si=Uy3t_XUAg8XrXRzB

Purusha Suktam…Sathya Sai Official (8 min):

https://youtu.be/TngWQ6zweBc?si=Sv7e8-Y46hJtM8KM

***

Note: At the end of this ebook, two pages are included, giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

****

Where to Download all my free ebooks (Engineering + Spiritual):

All my ebooks on Engineering (Thermodynamics, Heat Transfer, Cryogenic Engineering), Temples, Saints, Gurus, and Vedic topics are available for free download from Archive.org.

Master Link (All Books):

https://archive.org/search?query=creator%3A%22Dr.%20M.%20Thirumaleshwar%22

Scan the QR code to access all free ebooks:

QR code to access all my free ebooks

All books are free to download and share for educational and spiritual purposes.

***

Dr. M. Thirumaleshwar
May 3, 2026

****